

The SWORD of the LORD

Edited by JOHN R. RICE.

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BORN AGAIN-- AND KNOW IT

By DR. JOE HENRY HANKINS, D.D.

(Preached at Central Baptist Church, Chicago, Ill., February, 1946.
Mechanically recorded for THE SWORD OF THE LORD)

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him shall not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."—John 3:1-19.

In that last verse Jesus says plainly and pointedly that after all is said and done, the only reason why people are not saved—because they love their sins. They give many other excuses, but Jesus said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

We take our text from the seventh verse: "Marvel not that I said unto thee, Ye must be born again." You notice the language that Jesus uses: "Ye must." He did not say, "You ought to be born again." He did not say, "It would be a fine thing for you to be born again." Jesus said "Ye must be born again." And if you study God's Word you will find that whenever God uses that word must it means every time that

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Dr. Joe Henry Hankins

SPIRITUAL LOSSES or Things We May Lose As Christians

By DR. JOHN MacARTHUR

1495 Colorado Blvd., Los Angeles 41, California

(Preached at Conference on Evangelism, Winona Lake, Ind., July 6, 1946.
Mechanically recorded for THE SWORD OF THE LORD)

"Behold, I come quickly: hold that fast thou hast. Let no man take thy crown."—Rev. 3:11.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."—II John 8.

How well we know and how deeply it cuts into our hearts to realize that loss has been a very frequent word in the awful hours that we have just passed through. Almost everything that we have held dear in moral idealism and material wealth has been threatened in these days of overwhelming loss. As we look at the enlarging graveyard of the whole wide world, we can write but one terrible word and that word is loss. We have seen the loss of freedom, the loss of beauty, the loss of culture, the loss of education, the loss of morality, the loss of life unparalleled in all the titanic struggles in which men have ever engaged through all the centuries of mankind. I believe also that we have seen a loss of spirituality, the like of which the world has never known. We had to measure our own success by our ability to destroy. We have seen the loss of nations, swallowed by brute force. We have seen the loss of cities, some of the world's most beautiful, levelled to the ground in a night of bombing. We have seen bombers fill the sky until there were so many of them that the stars and moon were hid from sight. We have read of them dropping as many as a million, a hundred thousand tons of bombs in one night. And then, last of all, we read of one bomb dropped that blotted out the lives of some hundred thousand people, leaving nothing for the dawn to expose save the ghastly nightmare of what had once been a city and

what is now a funeral pyre! We have seen loss! We have seen loss like it has never been seen!

We have seen the loss of some of the world's greatest pieces of art. We have seen the loss of magnificent cathedrals, built over centuries, gutted, blasted and burned as though they were paper. We have seen the loss of the innocent victims of war, so-called buried deep in dust and cinders and debris. We have had loss come into our own experience, into our own homes, into our own hearts. And the world is beginning to realize that that which bespeaks of material value is not of such great value in these strange days; but that which bespeaks of courage, of virtue, of peace, and of spirituality, is of that which must endure if any semblance of this so-called civilization is going to escape the destruction that threatens it! I believe it is well for us, as those who love the Lord Jesus Christ, to remember that while men and women, yea even our own splendid youth, have suffered and bled and died in these hailstorms of lead; while myriads of thousands walk across the face of Europe as nomads and vagabonds, having no place to lay their heads, no place to call home, alienated and separated; while the world is still in dire distress, the like of which it has never known—we here in America, in spite of the world's suffering, have been experiencing a superficial but nevertheless apparent material prosperity. Economists tell us the next five years will be years of unprecedented prosperity. Now it is true these terrible days of bloodshed have saddened our hearts. It is true that the pride and joy of our homes have been taken from us and left us in grief unspeakable.

But is also true that this nation, more than any other nation on the face of the earth, has been prospered even in the hour of tragedy. How strange it is, how enigmatical that no matter when material success comes, no matter how it comes, it always blinds people's eyes to spiritual values. War always brings a moral and spiritual sag, and the reason that the debauchery today is so evident and so rampant is because we never fully recovered from the awful moral and spiritual sag of the First World War before we were plunged into the yawning abyss of the Second War. Oh, how sad it is that like the rich fool when we have full barns and fine crops and abundant wealth and luxury and prosperity, or when we even have the prospect of those things, they can become to us a greater army of hostility than any army in the physical sense that may lurk on the outside and threaten us. The rich fool in the midst of his material success, in the midst of his material blessing, forgot God. He eliminated God from his planning; he eliminated God from his thinking; he forgot God! In egomania our world has reached that very same condition. We meet together in convocations, in conferences



Dr. John MacArthur

and gatherings of all kinds and solve problems that defy the sulfas and penicillins of science and the genius and brains of mankind—and we forget God! We have left God out deliberately, rejected God. It is a stain upon the record of our national life that in these days we have never followed the usual custom of opening all conferences that pertain to our governmental and national life in this land by prayer. Time and time again the United Nation Organization has met, never once to be opened with an acknowledgement of the God who caused

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The Editor Says—

Rev. A. C. Maxwell, pastor Faith Baptist Church, Houston, Texas, for the last seven and one-half years, has resigned to enter the field full time as an evangelist. Actually our Brother Maxwell has done much evangelistic work for years. He is a sound, fervent evangelistic preacher, has won thousands of souls. Mrs. Maxwell is a brilliant pianist. Brother Maxwell may be contacted by mail at 1017 Joy Court, Houston 8, Texas, and his telephone number is Taylor 6003, Houston. We have known Brother Maxwell for years and commend him heartily.

Evangelist Robert J. Wells, associate editor of The Sword of the Lord, will be in a city-wide revival campaign in Santa Barbara, California, September 14 through September 29. The campaign will have the loyal cooperation of the Christian Business Men's Committee, a number of pastors and churches and Westmont Christian College. I know you will help us pray for Dr. Wells.

Bill Mann, the editor's special representative and advance man, reports much interest and a great prospect for the city-wide campaign in Dayton, Ohio, September 8-October 6, in the Memorial Hall Auditorium. Oh, may the power

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An Old-Fashioned, Holy Ghost, Pentecostal Revival -- How to Have It

By EVANGELIST JOHN R. RICE, Editor

(Preached at Union Revival Campaign, Goshen, Ind., June 9, 1946)

Let's ask God to open our hearts as we open our Bibles. I am going to read, first, in Luke, chapter 24.

PRAYER: Heavenly Father, we thank you for this first service under the tent, this Sunday afternoon. We thank thee for these good pastors, and we feel encouraged because of these good men who are here to pray with us and to help us in this revival. Dear Lord, we are all frail and weak, but Thou art mighty. We are Thine, and we know we have a right to ask for Thy power. Breathe upon us, even in this first service. May the Holy Spirit come upon this poor preacher, this evangelist, and all these pastors and Christian workers. Let us have Thy rich blessings. We pray, bless Brother Mann, as he does so much

of the detail work, advertising, and working up delegations, and doing so many practical things. We thank Thee for his help in getting ready. We thank Thee for those who worked to get the tents up, and get the seats made and installed, and the lights in, and the platforms, and those who moved the pianos, and got the advertising out, and many other such things. Thank you, dear Lord. And now, we pray that Thou wilt meet with us in blessing and power. Make us what You want us to be. Revive our hearts, even today. For Jesus' sake, Amen.

Now, I am speaking this afternoon on "An Old-Fashioned, Fire-From-Heaven, Sin-Convicting, City-Shaking, Home-Righting, Soul-Saving Revival." An old-fashioned revival; let's say a pent-

ecostal revival, or a revival like Pentecost, like they had in Bible times. I am going to begin by reading in Luke, chapter 24, where Jesus told the disciples to wait at Jerusalem for the power that was going to come to them. Then I will read some in the first chapter of Acts and some in the second chapter of Acts.

Now, I tell you very frankly, I believe in revivals like they had in Bible times. I do not believe the Bible is out of date. I do believe that God is still answering prayer. I do not believe that the principles have changed a particle. I do not believe that there is a new dispensation now so that God doesn't save sinners like He used to. I do not believe that now we cannot have the power of God,

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Born Again -- and Know It

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there is no other way.

I. Some of God's Musts

I call your attention to a few of the times God uses the word. In the eleventh chapter of Hebrews, verse 6, we read, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." It is self-evident that no man can come to God who does not believe there is a God. He must believe that God is or he will have no thought of coming to God. But he also must believe that God will do what He says. That is exactly what the writer meant when he said, "He is a rewarder of them that diligently seek him." If you believe those two things this morning, you are in a mighty good position to be saved. It does not save you, but it makes it easy for you to be saved. If deep down in your heart you believe that there is a God and that God will do what He says, I tell you it is mighty easy for you to be saved. But you must believe those things or you will never seek God and never come to Him.

Again we hear that word must. Peter is preaching at the beautiful gate of the temple after he has healed that man, lame in his feet from his mother's womb. The people throng around him and say, "In whose name did you do this miracle?" Peter said, "In the name of Jesus of Nazareth whom you crucified and whom God raised from the dead." And then He said these significant words, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." You notice that word again. He does not say, "whereby ye may be saved." He does not say, "whereby ye can be saved." But it is that word must again. It means you will either be saved through the name of Jesus or you will never be saved. You will go to Hell. So again we have the inevitable, inescapable choice. It is either that or nothing. That is what God means when He says must: there is no other way.

Again, in the third chapter of John's gospel that we read a moment ago Jesus said to Nicodemus, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." He did not say that He was going to be crucified. He said He must be crucified.

As Jesus started His last journey up to Jerusalem you hear Him telling His disciples as His face is steadfastly set toward Jerusalem "that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." Why "must"? Because unless He does there is no remission. Unless He makes the atonement for sin, unless He sheds His precious blood, there can be no salvation. There was no other choice. There was no other way that men could be redeemed. The Son of man must be lifted up.

Again, to Nicodemus He says, "Marvel not that I said unto thee, Ye must be born again." Again He means that there is no choice; that there is no other way. There is no such thing as people ever entering the kingdom of God any other way. Jesus said, "Except a man be born again, he cannot see the kingdom of God." Oh, why is it that people refuse to believe the Word of God? All over the world and even in the churches, there are multiplied millions who think that they are going to get there some other way. There is no other way.

Jesus did not say to Thomas, "I am a way." He said, "I am

the way." He did not say, "I am a beautiful way." He did not say, "I am a wonderful way." (And He is a wonderful way!) He said, "I am the way." He used the definite article. And then, knowing how men would listen to the devil instead of listening to God, He added, "No man cometh unto the Father, but by me." Don't let anybody deceive you! There never will be a man who will come to God except by Him.

"Ye must be born again." Now, you would not be surprised to hear Jesus say that to Mary Magdalene out of whom He cast seven devils. You would not be surprised to hear Jesus say to the woman at the well of Samaria, "Ye must be born again." You would not be surprised to hear Him say to the woman taken in adultery and dragged out before Him in the temple court that morning, "Ye must be born again." But, listen, friends, when Jesus faced Nicodemus, He was not talking to a down-and-outer. When Jesus looked Nicodemus in the face that night He never faced a finer man during His earthly ministry. Nicodemus, Jesus said, was the master in Israel—the outstanding religious teacher of his day. Nicodemus was a member of the Sanhedrin. No man could be a member of the Jewish Sanhedrin until he was thirty years of age. He must also be a settled, proven man. There must be no stain on his life and no question about his character. He must be a man outstanding for his religious life, for his morality and his devotion to the Word of God. But Nicodemus was not only a member of the Sanhedrin; he had been chosen as a teacher of the Old Testament Scriptures. And not only was he a teacher of the Old Testament Scriptures, but Jesus said he was the outstanding teacher of his day. Yet Jesus looked him in the face and said, "Except a man be born again, he cannot see the kingdom of God." He also said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." In these two statements He used the generic term, a term that includes all the human race. But in the text He addresses His words directly to Nicodemus: "Marvel not that I say unto thee, Ye must be born again." It is as though He had said, "Nicodemus, don't be surprised when I say to you that you must be born again. Not only do those on the outside, the ungodly world, need to be born again; but, Nicodemus you, the master of Israel, must be born again." Listen, friend; dismiss from your mind forever any thought that anybody ever will see the kingdom of God without the new birth.

II. What Is the New Birth?

But what is this new birth? My friends, it is a thing to be experienced rather than to be defined. It is the greatest miracle that God ever wrought. It is greater than the miracle of stilling the storm that night on Galilee. It is greater than the miracle of turning the water to wine. It is greater than the miracle of multiplying the loaves and the fishes.

It is also one of the great mysteries of God. Jesus said to Nicodemus frankly that it was a mystery. He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

I sat in a men's Sunday School class a few Sundays ago and heard the teacher of that class say, "The new birth is not a miracle." Oh, my friends, it is one of the miracles of the ages, wrought only through and by the power of the Holy Ghost, born of the Spirit of God.

What is it? It is the infusion of divine life into the human soul. It is the implantation or impartation of the divine nature in the human soul whereby we become sons of God. It is the infusion of divine life into a spiritually dead soul. The new birth is the work of the Holy Spirit, wrought in the

human soul, applying the blood of Jesus Christ in cleansing from sin and, in miracle-working power, regenerating, or making anew. It is not working over something we already have, but it is life from above, let down, so to speak, into the human soul, by which we become children of God; begotten of God; born of the Spirit of God. The miracle of the ages! By it we are made new creatures in Christ Jesus. Old things pass away; all things become new.

III. Why Is the New Birth Necessary?

Why does God say, "Ye must be born again"? Why did Jesus say, "Except a man be born again, he cannot see the kingdom of God"? Why must we be born again?

In my early ministry I used to give a long string of reasons, and every one of them was true and Scriptural. I used to say a man must be born again because he is a sinner by nature. And that is true. God's Word teaches that we are all by nature the children of wrath; that in Adam all died.

I used to say that we must be born again because we are all sinners by choice and by practice. And that is true. The Word of God teaches it and our own experience confirms it. There is not a one of us who would say, "I have never sinned." Not even a little child would dare to say, "I am without sin." So it is true that we must be born again because we are all sinners and there is no difference.

I used to say we must be born again because God is a holy God, and holiness cannot live with unholiness. And that is true.

I used to say that we must be born again because Heaven is a holy place, and if we are ever to live in that holy place about which God says, "There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie," we must be born again.

But in these later years of my ministry I have come to just one reason. I take my stand on that one. You must be born again because Jesus said so. The Son of God Himself who came down to this earth to be our Saviour from sin, certainly knew what was necessary for salvation. And He, when He speaks, certainly must speak with authority. If anybody could tell us, Jesus can. And Jesus said in His own words, "Except a man..." (And that is the generic term which includes all mankind: the young, the old; the rich, the poor; the black, the yellow, the red, the white; all nations and kindreds and people and tongues; the clean and the unclean; the religious and the irreligious. Regardless of who you are, how you were born, where you were born; regardless of your background; regardless of your morality; regardless of your character) "Except a man be born again, he cannot see the kingdom of God." And, brother, that settles it. There is no room for argument. He is the One who must do the saving, and surely the One and the only One who can do the saving is competent to tell us what it takes. And Jesus said, "Marvel not that I said unto thee, Ye must be born again."

IV. How Do We Receive the New Birth?

Now let us ask and answer another question. How may one be born again? If all must be born again or never see the kingdom of God, surely you want to know exactly how the thing happens and how we receive it. Let the Word of God tell us. There are just two conditions: repentance toward God and faith toward the Lord Jesus Christ. In the twentieth chapter of Acts when Paul had called the Ephesian elders together at Miletus, he told them, "I have not shunned to declare unto you all the counsel of God." Again he said, "I kept back nothing that was profitable unto you but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:20-21).

And then he said, "I take you

to record this day, that I am pure from the blood of all men." In other words, "When I have preached that, if men go to Hell, their blood is on their own hands. That is the way of eternal life. That is the whole story." That is what Paul said it takes in order to be born again—two conditions: repentance and faith.

Jesus said, "Except ye repent, ye shall all likewise perish." We hear very little preaching about repentance nowadays because people do not like to hear it. People do not like to face their sins. And repentance means, first of all, that you come face to face with your sins; that you do not dodge the issue; that you do not try to hide your sins; that you do not try to excuse or justify yourself, but that you face the issue fairly and squarely that you are a sinner—a lost sinner; that you are without God and without hope in the world; that you are living in open rebellion against God; that you are following the devil instead of God. The first step in repentance is to face your sins. The next step in repentance is, having faced your sins, you confess them to God, forsake them, turn your back on them, and cry to God for forgiveness. Oh, my friend, listen to me: there is no such thing as the new birth without repentance. But, having repented of your sins, then in faith you turn your sin-sick soul over to Jesus Christ; open your heart to the Lord Jesus Christ who said, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Turning away from your sin, you look by faith to Jesus who died for your sins, who "bore our sin in His own body on the tree," and say to Him from the depth of your soul, "Lord, I'm opening the door; come in." Hear the Word of God! "But as many as received him, to them gave he power to become the sons of God, even to them that believeth on his name" (John 1:12). That is what brings the new birth.

Nothing else does. In John 1:13 we have it stated negatively: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Let us analyze that statement. First, "not of blood." What does that mean? It means that it is not something you received from your parents. I care not what your station at birth; I care not how religious your parents were, it is not a matter of natural birth. You did not get it that way.

Then look at the next statement: "nor of the will of the flesh." That means it is not something that you can do for yourself. With all the effort man may put forth; with all the morality he may have, no man can do it for himself. Then another door was closed. That verse goes on to say it is not "of the will of man." That covers the whole field. It is not anything that anybody, any institution, any priest, any potentate, any ordinance—or anything else—can do for you, because it is not "of the will of man, but of God."

Have you been born again? Back yonder some years ago—over thirty now—one night I came to the marriage altar with the young woman of my choice, the darling of my heart. That night we met at the marriage altar and faced a young preacher. He said, "If you two young people believe in your hearts that you love one another enough to live with each other the rest of your lives, join right hands." I slipped my hand into hers and hers slipped into mine. The young preacher looked at me and said, "Joe Hankins, will you take Mary Julian to be your lawful and wedded wife?"

I said, "I will." And, friends, I did not say that merely with my lips. I said it with all of my heart. I meant it with all of my soul.

Then he turned to her and said, "Mary Julian, will you take Joe Hankins whom you hold by the right hand to be your lawful and wedded husband?"

Before she answered the question, she looked right straight into my eyes. Those big, blue eyes

of hers filled up with tears, and she said, "I will."

What was it that made the two of us one in that most sacred of all human relationships, that relationship so sacred and so beautiful and so intimate and so divine that God says, "They twain shall be one flesh"? I will tell you what it was. It was not what the preacher did. It was not what the preacher said. It was my, "I will," from my heart, plus her, "I will" from her heart that joined us together in that beautiful and sacred union.

The Scripture says that when you are saved there is another union—a union of your soul with Christ. You become bone of His bone and flesh of His flesh (Eph. 5:30). How does it happen? "If any man hear my voice, and open the door, I will come in." Jesus long ago said His "I will," and all of these years He has been waiting for your, "I will." When from the depth of your heart you look up to Jesus, turning away from the past and all of its sin and turning by faith to Him, and say from your heart, "Lord, I will," the two of you are joined for eternity. Do you see it? That is the reason Paul said, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." That day when you, with all of your heart and soul, repent of your sins, confess and forsake your sins, open your heart to Jesus and say, from the depths of your soul, "I will," then and there you will be born again.

When that ceremony was over and we started out after the wedding party was finished my brother came over to me and said, "How does it feel to be married?"

I said, "It isn't a matter of feeling. I have done exactly what it takes to get married, and I'm a married man. Just as confidently you can say, when you have met the conditions of salvation—repented of your sins and said your 'I will' to Christ—I know I'm saved." God's inspired word that "Heaven and abideth forever" assures you of it.

It is an experience, my friends; but it is a union first. And that union comes about—let me say it once more—by my "I will" plus His, "I will."

Have you been born again?

Decision for Christ

Now let the editor say a pleading word to you, unsaved reader. Do you know that you have been born again? If not, do you want to be born again this very hour? Dr. Hankins has told you how.

Jesus said, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again He said in the same passage Dr. Hankins gave you, the words of Jesus about how to be born again in John 3:18, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Now if you realize that you are a poor lost sinner and are ready to honestly turn your heart from your sin, hating it and forsaking it, you should simply take Christ at His word today. This moment, with penitent faith, depend upon Him to save you, trust Him now and claim Him as your own Saviour. (Continued on Page 3)

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An Old-Fashioned, Holy Ghost, Pentecostal Revival How to Have It

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that the Holy Spirit doesn't come to cleanse people like He once did. I do not believe, and I am not going to listen to anyone who does believe, that you cannot have a Bible kind of revival in 1946 in Goshen, Indiana. But if we are willing to go back to the Bible, to Bible Christianity, we can have Bible power and Bible results.

Men have not changed, the Bible hasn't changed, the Holy Spirit hasn't changed, the truth hasn't changed, and we can have a Bible revival; we can have a revival like that at Pentecost. Now, there may be some incidents in one revival that need not be repeated in another. I know that, up and down this country, a lot of things have been different in different revivals; but the essentials of great revivals are always the same. Last Sunday I closed a campaign at the Arena in Chicago, which seats 7,000, and there were some 200 churches cooperating, and the Moody Bible Institute, and Northern Baptist Seminary, and Chicago Youth for Christ, and the Chicago Christian Business Men's Committee, and the Evangelistic Institute, etc., were all cooperating. There were some things that differed in that campaign; but we must remember this, that a Bible kind of revival has certain elements that are always much the same, and we can have those.

"Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:45-49.

Now let's turn to the first chapter of Acts and see what Jesus says there:

"The former treatise have I made, O Theophilus ('I wrote the book of Luke' he is saying here), of all that Jesus began both to do and teach, (Jesus began it, the apostles carried it on; Jesus began it, in the power of the Holy Spirit; the apostles carried it on in the same power of the Holy Spirit). Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?"

They said, "Jesus, I understand that you're the King of the Jews. We know that when You were conceived the Angel Gabriel told Mary that You were going to have the throne of Your father David, and that You would reign over the house of Jacob forever. Jesus, are you talking about the second coming and your reign on earth?"

And Jesus said, "No, that's not what I'm talking about."

"And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

"Nobody here can know about when the second coming will happen; that is not for you to know," he said. But he said,

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria,

and unto the uttermost part of the earth."

Now let us turn to verses 13 and 14:

"And when they were come in, (the disciples), they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren."

All these continued to wait on God and pray, waiting for the power of God to start their ministry and have a revival.

Now in the second chapter of Acts:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia."—Acts 2:1-9.

They heard the gospel in their own languages, and many were convicted, and many were saved. Now turn to the closing words of the second chapter of Acts, beginning with verse 40:

"And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."—Acts 2:40-41.

Now that was the revival at Pentecost. That was the revival at Pentecost. I think D. L. Moody was right when he said, "I believe that Pentecost was a specimen day." He meant by that that it was just a sample revival, and that Christians today ought to set out to have that kind of revival. People ought to say, "I want the same power the apostles had; I want to preach the same gospel they had; I want to see people saved like they saw them saved." That ought to be the aim of every preacher. We ought to have New Testament revivals, Pentecost-like revivals. That is God's plan.

I. The Kind of Revival Pentecost Was

There are two points to the message this afternoon. The first point is, the kind of revival they had at Pentecost. What kind was it? I want you to notice, first of all, that they set out to obey the Great Commission. Some people have an idea that the meaning of Pentecost was simply that there was a new dispensation started. No, no! If there was a new dispensation started then, the Bible doesn't talk about it. No, that is not the meaning of Pentecost.

Somebody says, "Brother Rice, I believe the church began at Pentecost." Well, I wouldn't want to argue with you. I don't have time to. But that is not what the Bible says about it, at any rate. If the church began at Pentecost, then let's not talk about it, since the Bible didn't; if the Bible had nothing to say on that subject, suppose we just talk about what the Bible talked about at Pentecost.

cost. That is not the meaning of Pentecost.

Some people says, "But Brother Rice, the Holy Spirit moved into the bodies of Christians, to dwell, at Pentecost." No, He didn't. He moved into the bodies of Christians to dwell before Pentecost, the day Jesus rose from the dead. Jesus came and breathed on His disciples and said, "Receive ye the Holy Ghost," and they did. No, I am saying that those people who have such ideas are good people, but they misinterpret what God meant by Pentecost. What kind of revival did they have?

1. They Wanted to Get Souls Saved

First of all, they set out to obey the Great Commission, and preach the gospel to every creature. Jesus had plainly told them that repentance and remission of sins should be preached in His name, unto all nations. He had said, "You're the ones to do it. But you aren't ready yet. You tarry in Jerusalem until you be endued with power from on high." He wanted them to wait for power to do what He had told them to do. If you want to know what the disciples had in mind, this is it: they simply were going to obey Jesus Christ, and set out to take the gospel, and they had to have God's power to do it. They started out to have a revival of souls saved.

Some people says, "Brother Rice, when you have an evangelistic campaign, I don't think you ought to call it a revival." They say, "A revival is just for Christians; and when you are preaching to lost sinners, that isn't a revival. A revival is just for Christians." Technically that is true, and they are right at first glance. But when you come to think of it, when a Christian really gets right with God, isn't he going to do what God said do? Now, brother pastor, do you believe people can be right with God and ignore the Great Commission? If a Christian is just on fire for God, and filled with the Spirit of God, he will win souls. You don't believe that a person could honestly say, "I just love God with all my heart!" and not set out to win souls, do you? So don't you see, then, that we are right when we call an evangelistic campaign a revival? Any genuine revival is going to get people converted. Any genuine revival is going to make Christians into soul-winners. Any genuine revival is going to get the people of God back on the main track of getting the gospel to every creature. It is not a real revival if it does not do that.

I have many friends who do not see things just as I do on some matters, and I have no unkind word to say about them. But I tell you, our trouble in the church of God everywhere, and in almost all of our denominations, is, we that get on little side tracks, and we major on minors, instead of majoring on the major things. Now, what happened at Pentecost?

Some people think, "Well, Brother Rice, if I could only talk in tongues like they did at Pentecost!" Now, for my good friends who believe in talking in tongues, I wish them well. They are some of the best people in the world. But I often feel that they have missed the main point of Pentecost. The main point was not what language you talked in, but did you talk for God and get somebody converted? Did you really go to get the gospel to every creature? That is the main point. The important thing about my preaching this afternoon is not whether I am preaching to American people in English, or whether I am preaching to Chinese people in Chinese; the main point is whether I preach the gospel in the power of God and get people converted and do what Jesus said to do in the Great Commission. You see, the point is that at Pentecost they really had a revival, a soul-saving revival. They set out to get people saved. That is the point. Jesus said, "Ye are to be my witnesses."

SPAIN

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SPANISH CHRISTIAN MISSION
Rev. Zacarias P. Carles, B.A., L.T.H., S.C.T.
Founder and Director
3 Hillsboro Avenue Toronto 5, Canada

I want repentance and remission of sin preached in my name among all nations. Now you tarry until you have the power, and then you go and do it. You see, they set out to have a soul-winning revival. They set out to fulfill the Great Commission.

2. The Revival They Had Required Miraculous Power

Now I want you to notice, second, what kind of a revival they had. The kind they had had to have God in it. The kind they had had to have miracles in it. The kind they had had the Holy Ghost from Heaven in it. So Jesus said, "I will tell you now, the kind I want you to have is going to take more than human ability."

Now some people think, "These poor ignorant fishermen—do you know what they need? They need a good education. If we could just give them an advanced course of reading that is recommended by the bishops! Or, if we could just have these people go to schools and colleges and get some good degrees, then they would be able to do it." No, no! Don't misunderstand me; I'm not against the schools and colleges, and I'm not against good literature. I've been exposed to a little education; it didn't all take in my case, however! But that is not the answer. My brethren, this world is going

to Hell, and educated people are leading it there.

No, what this world needs is primarily the breath of God on the preacher, and the breath of God on the churches. And what we need is a manifestation of the miracle-working God, in 1946, here in Goshen, Indiana. Now, Jesus said, "You had just as well make up your mind. You go to Jerusalem and you wait there until the breath of God is on you. You tarry until you be endued with power from on high."

I tell you frankly, the kind of revival that I want is a revival where everybody knows that God Almighty is not dead, and that the Holy Ghost can convict the vilest sinners now, and that homes can be made right again, and that God will lay His hand on the choicest and best, and pull them out to His service. I want a revival that shows the miraculous work of the Spirit of God. I want that in Goshen. I tell you now, I don't have any human way to have revivals. I mean, I just know that my preaching alone, if you take it as eloquence, or take it as logic, or take it as argument, that preaching won't do it. Brother, I'm a poor kind of a preacher; if there is anything that has been worthwhile in my preaching, and

(Continued on Page 4)

Born Again -- and Know It

(Continued From Page 2)

your. Christ is ready to take you. Are you ready to take Him? If you are, then say, "I will" to Christ this moment. When you have honestly settled the matter in your heart that you will turn away from your sins to trust Christ this moment, will depend upon Him as your Saviour, please sign the statement below. Then copy it in a letter and send it to me. I will rejoice with you and will let Dr. Hankins know how God has used his message to lead you to Christ. I will send you a letter of counsel about how to live a happy Christian life also. Say, "Yes" to Christ this moment and sign the statement below.

Evangelist John R. Rice, Editor
The Sword of the Lord
214 West Wesley Street,
Wheaton, Illinois.
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An Old-Fashioned, Holy Ghost, Pentecostal Revival How to Have It

(Continued from Page 3)

God has been able to use me in revivals, it is because of this: I recognize my dependence, and with a holy passion I seek, and in some measure I have found, the power of God upon my ministry. I am not winning souls because I am a smart man or an ignorant man. I don't win souls because I am an educated man, I don't win souls because of any twist of personality. Oh, no! I tell you, if God blesses me in soul-winning, it has to be because of the breath of Heaven on me. Only God can give a revival, and I don't want any kind that doesn't have the Spirit of God in it, in power. That is what they had at Pentecost; the Holy Spirit of God. They set out to wait for that.

Don't you think we'd be mighty sensible if we would do the same thing, my brother? Don't you think we'd be mighty sensible if every one of us would say, "Brethren, we must have the power of God!" The tent is all right, the advertising is all right; and the good seats are all right; and the good pastors on the platform, that's fine; and the good choir is fine. But wouldn't it be wonderful if every one of us could agree on this, that the one absolute essential without which there cannot be any real revival, that one, is simply a coming upon us in power of the Holy Spirit of God. If we don't have that, brother, we are ruined.

Down in the South we used to sing an old-time song,

"Brethren, we have met to worship
And adore the Lord, our God.
Will you pray with all your power
As we try to preach the Word."

"Brethren, see poor sinners round
you,
Trembling on the brink of woe.
Brethren, pray, and holy manna
Will be showered all abroad."

I say, we need to acknowledge that without the Holy Spirit we are dust and ashes. There is no hope of blessing, there is no possibility of saving sinners; there is no way to make a drunkard sober, to make a harlot pure, to make a blasphemer into a clean saint of God—there is not any way, except by the miracle-working power of the Holy Spirit.

The kind of a revival we need, then, and the kind they had, was one where the Spirit of God came on the preachers and on the personal workers and on the singers; where the Spirit of God in His power filled His people, and then they were able to do what God said to do. They were able to go and win souls. They were able to begin to fulfill the Great Commission, because of the endowment of power from on high. That is the point. I want you to get that in your heart, then.

3. Incidental Details Are Not Important

I want you to notice that I am talking about the kind of revival they had, and the kind we want—the kind they had at Pentecost. Third, I want you to notice that the secondary and incidental matters of that revival do not matter. Now, a number of things happened at Pentecost. I am glad for every one of them. They suit me fine; and if the Lord wants to do any of them again, it will suit me fine. But I want you to notice that a good many things were secondary and incidental. I want to remind you that in the Bible there are some things that are of importance; and there are some others that are a lot more important. You remember, Jesus said, "Ye tithe mint, and anise, and cummin, and this ye ought to do. But the weightier matters of judgment, and mercy, and faith you have left undone." Now evidently to tithe a few sprigs of mint out in your garden is not as important in being right with God as something else. Do you see that?

There are some things that are all right, but they are secondary and incidental. For instance, the

Bible does not say, ahead of time, that the Lord Jesus said to these apostles, "Do you know what you need? If you could just get out here and talk in other languages, boy, you would be a humdinger! That's all you need for a revival." Jesus didn't say that; Jesus didn't mean that. It is true that they spoke in other languages, because there were people present there who heard them, and who needed other languages, so the Spirit of God helped them to talk in other languages. Now any time that God wants you to talk to a Chinaman in Chinese I'll say, "Amen, that's right." You go right ahead and do it, if you can. I am not against that. I am just for getting the gospel to the Chinaman, or the American or to the German, or anybody else I see. So the matter that they happened to speak in several languages because there were people of many languages present—that is not important, and that is not what Jesus told them to wait for. He said, "You tarry in Jerusalem until you be endued with power from on high." That is the point—the POWER; and that is what they got. Thank God, they got the power of the Holy Spirit. That is what they waited for.

Now it happened also that there was the sound of a rushing, mighty wind. It was like a cyclone, and the sound filled the whole house where they were sitting. That was wonderful; it seems a strange miracle. Now, as far as I am concerned, if God should send the sound of a rushing, mighty wind here, it is all right with me. I don't mind it. If God should send it, well and good. If God does not send it, well and good. I do not care. I want God to have His way. I want Him to give us anything He wants us to have. But I remind you now, if we had everyone talking in foreign languages, and if we had everybody hearing cyclones, and all that kind of thing, and yet had nobody saved, I'd go home with a broken heart and say, "Lord, it was a failure, it was a mess! It wasn't worth my time or anybody's else. We didn't get anybody converted." I am not after the incidentals; I want the main thing. I want the main thing, don't you, brother? We want the power of God!

4. Pentecost Was a Soul-Saving Revival

You see, what they had at Pentecost was a soul-saving revival. That's what they waited for, and it took the power of God to get it.

What kind of revival was it? I'll tell you—they had three thousand people saved! You know, it is a strange thing to me that anybody could read this story in the Bible and miss the main point of the whole business. What was the biggest thing that happened at Pentecost? Cyclone? Phoebe on the cyclone! One soul saved would be worth more than that. Did you know it? Any one of them was—any one. It is all right; I don't mind if God gives you a cyclone, but don't ever make that as important as a soul's getting saved.

Now, some of my friends talk a good deal about the higher life. I believe in the higher life. Some of my friends talk a good deal about the deeper life. All right; I believe in the deeper life, just as deep as they do. Some people talk a good deal about sanctification, and there is a Bible doctrine of sanctification. I am for it; and I want God to have me, lock, stock, and barrel. But I want you to know now, that whatever they had at Pentecost, the main thing they were after, and the thing they got, was this: they got a multitude of people converted. That is the main thing. That is the main thing! If you brethren will back me up, by God's grace, I will help you to get God's people to live a clean and holy life. I will bear down against sin in the churches and out of the churches. I am going to do that. But let everybody

here remember that any kind of a deeper life, or any kind of a sanctification, or any kind of a baptism (I am using terms that are familiar, now) or you can call it anything else you want to—anything that people get that doesn't fit them to do what God says to do, to win souls, is a fake, and I do not want it. If it doesn't make you a soul-winner, you are not right. Too many people have substitutes. During war-time, when you couldn't get real pepper, you had to take imitation pepper. Now yours is an imitation kind, if it doesn't make you fit to do what Jesus Christ said to do about getting souls saved. They had three thousand souls saved. Brother, that is enough to make anybody rejoice.

I was only fifteen when I got well acquainted with the second chapter of Acts, and noticed about all these three thousand being converted. I didn't know then that God was going to let me be a preacher, but I read it over and I thought it was the most wonderful thing I had ever read. As I read that second chapter of Acts, how it made my heart burn! It wasn't so much the sound of a cyclone, or that they talked in sixteen different languages. That wasn't the point. I thought, "My, what a wonderful thing, that sinners—three thousand of them!—were kept out of Hell. Three thousand souls turned to Jesus and asked forgiveness and got saved!" Say, that's wonderful!

That is the best thing that ever happens in this world, when souls get saved. What did Jesus die for? Does anybody here know what Jesus died for? Listen to the Scripture, now, and some of you help me out. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to..." what, now? "...save sinners." That's right! That's what is on His heart. That is what the Lord Jesus is interested in. God help us to get interested in the same thing that Jesus is interested in! "For the Son of man is come to..." What? "...seek and to save that which was lost." That is the thing. Now brethren, won't it be wonderful if our hearts are all united together, and we will get after what Jesus is after, so that what He wanted is what we want, and we will pay the price to get it? To get sinners saved—that is Christ's idea, isn't it? That is what Christians can agree on.

Let me tell you right now: I am glad to see pastors of different denominations here, and different denominational names. The world has a slander on us church people. The world says, "Well, there are 345 different denominations, and they don't agree." That is a lie! We do agree on all the main things. We agree—every preacher here agrees that Jesus Christ is the Son of God, and that He was born of a virgin, that He died on the cross to save people from sin, that the atoning blood is the only chance to keep people out of Hell. You believe that, don't you? Everybody here believes that. The Baptists believe that, and the Methodists believe that, and the Salvation Army believes that, and the Brethren Church believes that. If you don't, you have no business sitting up here as a preacher. I'll have a mourner's bench for you pretty soon! But we won't call you a Christian brother if you don't believe in the blood of Jesus Christ. I say, Christians can agree on these main things. Our hearts can come together and beat as one, if we honestly agree that we want to get people converted. We want them to come to repent of their sins and put their trust in Jesus Christ and be born again. Christians can agree on that! We surely can—Christians can agree on that, and let us do it. There were three thousand people saved that day.

I don't care what happens during this revival, incidentally. I was just thinking as we drove up yonder. Mrs. Rice is here today, and she will remember when the tent blew down on us, over in North Worth, Texas. I hope this tent doesn't fall down; but I wouldn't care. We could patch it up and put it up again. That wouldn't be a matter of much importance. If we got one soul saved, that would be more important

than if the whole tent blew away. That is more important than if every building in town were torn down. The one main thing is to get souls saved. They had, at Pentecost, three thousand souls saved. Now, that is the kind of revival we want.

II How Did That Revival Come?

Now I come to the second point of this message this afternoon: how did they have that kind of revival? How did they have that kind, the kind we want here—this old-fashioned, fire-from-heaven, sin-convicting, city-shaking, home-righting, soul saving revival? How did they have it?

1. They Were "Of One Accord"

First of all, they got together. The Bible says they were "of one accord." You will be surprised, my fellow preachers, unless you have already done so—to go through the book of Acts and see how many times it says they were "of one accord." They got together. In the first chapter of Acts, do you remember Jesus said, in verse fourteen, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." They got there and they agreed on what they were praying for. They wanted power to win souls, and they set out to have it. They agreed on that, and with one accord they prayed. Now, somebody will say, "Brother Rice, I just don't believe that John and Peter will ever get along. You know, Peter was always so outspoken; he was the loud blabbermouth of the whole outfit. (And he was the best preacher of the crowd, I guess.) There is Simon Peter, (the first apostle, on one side; and then there is John. John seems to have the inside track. He is always leaning his head over on Jesus' bosom, and he is always telling Jesus his secrets. I don't believe you can get Peter and John together. I don't know."

Or it might be that Andrew would say, "Well, there are that James and John! They brought their mother in to ask Jesus privately to let them be first and second in His kingdom! I ought to be the Prime Minister!" Now, do you think you could ever get that crowd together?

And there is Doubting Thomas. Somebody says, "Oh my—that guy! He didn't even believe Jesus was risen from the dead. He is a doubter! He doesn't have any faith. He doesn't believe anything. I don't want to have a prayer meeting with Thomas in it." Somebody would have felt that way, maybe. We have our differences, too; and they had theirs. We need not believe that this is the first time anybody ever had to kind of swallow his tongue and go a little easy, and say, "Well, I love my brother, and if he isn't right about everything, at least I won't try to educate him right now. I'll just love him and pray for him and we will get together and work at a revival and pray to have a revival." At any rate, that crowd got together to pray. They continued in prayer together, of one accord.

Now, my brethren we are going to have to get together. "But," somebody says, "Brother Rice, I've got convictions." Sure you have! Surely you have convictions! But you had better stop to think, what is your biggest conviction? Which one are you going to fight for? Of course, everyone has convictions. I have, too. But I don't want to waste all my life fighting for some conviction that is more or less incidental. You see, there are some things I have convictions on, and I think I'm right, and I wish I could get everybody else right. But we can't; so I don't want to waste all my life trying to get everybody right on minor incidentals, and leave off the main work the Lord has given me to do. Now, it happens that I believe in Baptism by immersion. I say, I believe that sincerely. But I had rather get one soul saved than ten thousand baptized. I had rather get one! My brother mentioned the matter of sanctification. I believe in a very real, genuine kind of sanctification. I wouldn't describe it as my brother does, perhaps. He and I might not see it exactly alike. But why should we fuss about that? I want people to quit their sins, and he does,

too. I want them to say, "Lord, I'm lock, stock, and barrel given up to You. You can have me. I want to be anything You want me to be." I want them to have the breath of Heaven and the power of the Holy Ghost on them. He does, too. Why should we fight about terms? Maybe he wants to call it 'eradication of the carnal nature.' Maybe I want to put it another way. All right; but we could spend all the time fighting over that, with souls going to Hell. If we are together and feel just alike on 95% of the main things, why should we fight on the other 5%?

A Christian is going to have to say, "All right, I will get my mind on the main things." That is like a case where a house is on fire. The house is burning and some foolish man leaves all the fine stuff in the house to burn up, and carries out some old trash! Let's save everything we can, but let's get the main things first. I will tell you now, at Pentecost they got together. They were of "one accord." They got together.

Philip of Spain was the king under whom the Inquisition was carried on. They tried so hard to make everybody believe just alike; they would bring them up before the Inquisition, and they would put thumb-screws on them, and they would put them on the rack and break their bones. If they didn't give up, they would burn them to death. They were trying to make everybody believe alike. Finally Philip abdicated the kingdom, and turned it over to his son Charles, and in his old age he became a collector of clocks. He was trying to make all his clocks keep the same time, and it nearly drove him crazy. He couldn't keep them together; one would get ahead, and then the other. Then he said, according to tradition, "How foolish I was! I can't even make my clocks keep the same time, and I was trying to make millions of people believe alike on every incidental!" The truth of the matter is, you know that there are more important things in the world than what one clock is thirty seconds ahead of another, or not. There are more important things than that to think about.

I wish everybody were right on everything. We are frail human beings. But I had rather, for instance, have someone who believes in sprinkling, though I believe in immersion, who goes out here with the fire of God on him to get people saved, than some old orthodox, cold, dyed-in-the-wool kind of Baptist that never got anybody saved. I sure would!

Dr. W. B. Riley came down South, and the Baptist brethren were quarreling with him, a little bit. They said, "Why, Brother Riley, we understand that in your school at Minneapolis you have some unbaptized believers."

"Yes," he said, "that's right. But they are believers. I understand you people are running with some baptized unbelievers! I think that is worse!" And I think so too.

(Continued on Page 5)

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An Old-Fashioned, Holy Ghost, Pentecostal Revival How to Have It

(Continued from Page 4)

That is right—the believing is more important than the baptizing. You won't misunderstand me; I'm not making fun of baptism. I am not making fun of any doctrine dear to your heart or mine. I have genuine convictions and I want to do right about them; but the main thing is that this world is done for, and souls are going to Hell; and we grieve God and sin against our opportunities, and sin against the Word, and sin against this generation, if we don't get on the main track and say, "We can agree to this: let's do our dead level best to save people out of the fire. Then when everybody is saved that we can save, we can scrap if we are bound to scrap; but let's wait until we get people saved first." Don't you think so? They were all of one accord.

Then I turn to the second chapter of Acts, and the Scripture says it again: "And when the day of Pentecost was fully come, they were all of one accord in one place." They were all of one accord in one place. That is one secret of their revival. They really got together. The Bible says, in the first chapter of Acts, that they even got together on the mechanical details, and they elected another man to take the place of Judas. They took their lots, and the lot fell on Matthias. I think that means that they took a vote, and they decided, after they had prayed about it, and said, "Now, Holy Spirit, guide us."

I don't know whether they all voted alike or not, but if they weren't alike when they voted first, they were all alike when they voted last. If one fellow said, "I'd like to have another fellow, but if everybody else thinks differently, I guess I am mistaken. The Lord must be leading them, and I'm not the whole cheese," so they all agreed on Matthias. They were of one accord about it.

Now, somebody might have rather had the pulpit at the other end of the tent. I like it down here at the south end, where the breeze will be to my back, and you can hear me speak better. Somebody says, "I think that is too low; I think it ought to be up higher." I do, too; but I don't know how to do it, because it wasn't made that way, and we will just do the best we can about it, you know.

But let us get together on keeping souls out of Hell, and be of one mind and heart. We will find, then, that a good thing will happen in this community. We will find that Christian people will learn to love other Christians and other groups. Jesus said, "Other sheep have I which are not of this fold." We are going to see that. Oh, if God's people get a glimpse, a vision of Pentecost, we can love one another while we win souls, and agree together on the main things. That is what we ought to do. They were together. They were of one accord.

2. They Waited for the Power

The second thing they did, they waited for the power of God. Let's have prayer meetings all over town. Let's not only have public prayer meetings, though I hope we will have them, but let's say, "By God's grace we are going to set out to make every house in town a place of prayer." The Scripture says about the temple at Jerusalem, "My father's house shall be a house of prayer for all people." But my house is the house of God, too; and if the Spirit of God dwells in me, why shouldn't I make my house a house of prayer? I intend for my hotel room to be a place of prayer. I intend to talk to the Lord there, in the daytime and in the night time, not only in certain formal meetings and groups, but between times and all the time. Oh, the name of Jesus ought to be on our lips again and again, in love and with heart-hunger as we wait on God for the Holy Spirit.

Let us pray, then, for the power of the Spirit of God. They con-

tinued in prayer, and they waited, and waited; "Tarry in Jerusalem until ye be endued with power from on high," Jesus said. And they did! I think they prayed, even with fasting and prayer. Jesus said, you remember, "When the bridegroom is here, my disciples can't fast while they're with the bridegroom in the bridegroom's chamber. But," he said, "when the bridegroom is taken away," then shall my disciples fast." And so, when Jesus is taken away, I suspect that these people fasted and prayed. What does that mean? It isn't just that there is some virtue in not eating when you are hungry. There is virtue in saying, "I don't care whether I'm hungry or not; the main thing is to have a revival. The main thing is to get souls saved. What does it matter whether I sleep much at night or not? What does it matter whether my work goes on as usual or not? The main thing is to get souls saved. I am going to wait on God until His power is on me. I am going to pray down the power of God."

When I stand up here to preach, if I can feel and know that so many have been begging God for me, that the breath of God would be on me in power, I can preach as a man, a dying man to dying men, and as an anointed prophet of God, not as just a man of some human learning and eloquence. No, No! I want it to be that we know we have met God's requirements and waited on God, that the Holy Spirit may come upon us in power, and we can have then a revival like they had at Pentecost. Oh, may God give it! May God give it! They waited for the power of God.

3. They Went Out to Win Souls

The third thing that they did to bring about a revival (I am talking now about how they got a revival at Pentecost) was this: they obeyed the command of the Great Commission. The Scripture says that, when Peter stood up with the eleven, (he had talked, and the others did, too), these people all began to speak with tongues. The use of the word "tongues" is misleading there; the modern use of it leads people to think it is something unearthly, something people didn't understand. But that is not true. Some people spoke in Latin, for there were Jews there from Rome who spoke the Latin language. There were some from sixteen different nationalities named there in that second chapter of Acts. The point is, they spoke, and they spoke for God. Everybody began to talk for Jesus. What are they doing? They are doing what Jesus said; "You are my witnesses," he said. "You are to go and preach the gospel to every creature, beginning at Jerusalem."

And now the power of God is upon them, and they begin to talk and witness. Then the closing part of the chapter says, "And they continued steadfastly from house to house, and there were added to the church daily such as should be saved." And in Acts 5:42, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Everybody there just went out from house to house and talked about the Lord and had prayer meetings and talked to sinners and got them saved, and they just kept going to church every day.

You know, some churches have a particular time, as on Easter Sunday, when they will receive members. Well, that is all right if you don't have any converts to receive but at Easter Sunday. And some churches say that one Sunday a month you can meet the deacons of the church on Wednesday night, and plan about join-

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ing the church. And in some churches they try to have people ready to join the church, new converts, every Sunday. When I was pastor in Dallas we had new converts baptized every Sunday night in the year but three. That is, we had forty-nine baptizings on Sunday night; and had some others on Wednesday nights of new converts. We had some 355 people baptized. Some churches want to do it that way. But here at Jerusalem, they just did it every day! "The Lord added to the church daily"—they had so many people converted, that they took them in daily, day after day after day. Every day was Sunday to them, in the sense that they had revival and people saved and Christians going out to tell other people about it. They were carrying out the Great Commission; they were winning souls.

Listen to me; the best preaching we will have in this campaign won't be by this preacher in the pulpit. The best preaching will be done by you. If you will help me, we will fill this tent and run it over with people, because you'll go get them, and bring them in your car, or you will invite them and plead with them and show them the way. You will bring them down here, and you will be ready, when the invitation is given, to say, "Come on! I'll walk with you. Don't you want to go down there and meet Brother Rice and take Christ as your Saviour publicly, openly? I'll go with you." Your preaching! That's the kind, everybody doing what Jesus said. Everybody has someone he can talk to; everybody has somebody who may go to Hell if you don't win that one. Say, let us be faithful in this. We can have an old-fashioned, fire-from-Heaven revival like they did at Pentecost.

God Gives the Results

Then, by way of closing and conclusion, let us say this: Thank God, He has to give the results. I don't have to change anybody's heart. I can't and I don't have to! I don't have to work any miracles; I can't. But the Spirit of God can! And when God's people meet God's requirements, God is going to give us a revival.

Isn't that what it said in II Chronicles 7:14? "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their

sin, and will heal their land." Thanks be to God, He'll do what we can't do. He will bring the power.

My preacher brethren, you believe that, don't you? God will do what we can't, if we wait on Him and meet His requirements. God is going to do what we can't do. Let us be sure we do all we can, and let's look for Him to do the rest. Let's wait on Him. Let's depend upon Him. Let's not take no. Let's say we won't go without Him, we have to have the Lord in His power, and we will have His wonderful blessing and power in this campaign. I believe it with all my heart.

Now, you have listened so kindly and the time comes to a close. I am going to have to close. Let me ask you a few questions, will you? How many of you will say, "Thank God, I know I am converted? I know I am born again." I didn't ask if you were a Baptist, or a Methodist, or a Nazarene, or a Free Methodist, or a member of the Salvation Army, or Mennonite Brethren in Christ, or a member of the Brethren church—I'm not talking about that. I ask you, are you really a Christian? Are you born again? Presbyterian? That's all right if you are converted. Methodist? That's all right if you are born again. Baptist? That's all right if you're saved. How many say, "Thank God, I know I'm saved"? Hold your hands just a minute. Born again Christians?

Now, how many of you say, "Brother Rice, there are loved ones dear to my heart, and I want to see them saved in this campaign, and I am going to do my dead level best to pray down the power of God on you, and on myself." Will you say, "Brother Rice, I'll pray for you, and for me, and these other pastors and workers, that we may be filled with the Holy Spirit, that we may have power, that we may then be able to win these loved ones for whom we are praying." How many of you say, "I have such loved ones and friends. I want to see them saved. I know it will take waiting on God. I know it will take the

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power of the Holy Spirit. I know it will take going after them with the Word of God in invitation and entreaty, and I am going to help do it, by God's grace." Let's see your hand. Hold your hand up high if you will do that. Thank you very much.

Now, let's bow our heads for a moment of prayer. We pray, Heavenly Father, that you will come upon us. We are thine. Oh, Holy Spirit, help us. Do it again, Lord. Do it again, what you have done at some other places. Do again what you did at Pentecost. Do again what you have done with Moody, and Torrey, and Chapman, and Billy Sunday, and Beiderwolf. Do it again, dear Lord. You can. Oh, I pray, bring power, so that multitudes of lost people will come to the meetings and be saved. Lord, let us be of one accord. Unite our hearts together. Let us be so forbearing and kind, one to another, and so understanding one of another that we will overlook one another's mistakes and really be of one accord, of one mind and soul. Make us so, Lord, and give us patience to wait before thee and give the power.

Now with our heads bowed, how many will say, "Brother Rice, I am not a Christian but I want to be. I am not a Christian, but I wish you would pray for me. I want to be saved in this campaign. Would you lift your hand?"



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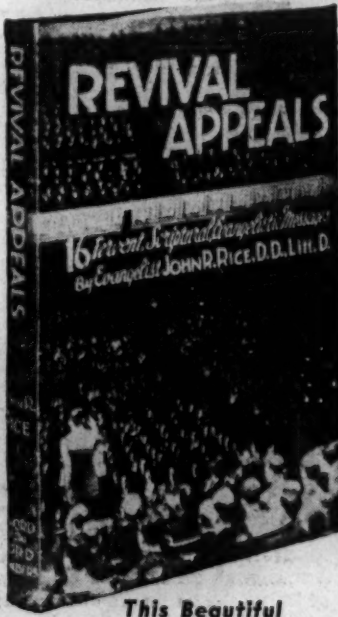
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Spiritual Losses or Things We May Lose As Christians

(Continued from Page 1)

this very nation to be born. Oh, how in this hour we should recognize that all we are and ever hope to be, we owe to the God of our forefathers who desires more than anything in this day to bless us and to give us the revival we want, but the revival that we do not want bad enough to pay the price that must be paid to have it. I believe we can say that many have already suffered spiritual losses that are irremediable and irreparable. I believe it can be said that the reason we are not having the great, tremendous surgings of God's power through our people across the land today is because Christian people are not in the place yet where that is what they want above, over and exceedingly beyond anything else. Oh, may God help us tonight to see ourselves as we have never seen ourselves before. How I wish that somehow by the Holy Spirit's presence and power we would search ourselves. I want to say to you as Christians, as people who love the Lord Jesus Christ, as people who are passionate for His cause, it would be better if we lost our wealth; it would be better if we lost our positions; it would be better if we lost everything we possess; it would be better if we lost our liberty than to suffer spiritual loss in these strategic days when such a decline is apparent.

Loss of First Love Great Tragedy

And as we look at God's Word, oh, my, what an array of insidious forces face us to cause us to lose out spiritually! In the first place, the Word of God tells us that it is possible for us to lose our first love. The first love is that love for Christ which fills the heart of a new-born soul. It beggars description. It rises in to heights of ecstasy that human language cannot define. It is the love that flooded and filled your soul when you first came to know the Lord Jesus Christ and to realize that your sins were buried in the depths of the sea and that they were to be remembered against you no more forever. It was the love that made you eager to know God's Word. It was the love that made you eager to do His will. It was the love that made you eager to serve Him with all your heart and soul and all your might, oblivious to every other voice that spoke. Knowing the Lord Jesus literally filled you with joy unspeakable and full of glory. But, oh, how sad to say that it is possible to lose that first brilliant, burning, glowing love for Jesus Christ. Soon our service becomes perfunctory. Then it becomes mechanical. Then the day arrives when it is just a dull routine, monotonous duty in which there is no glow, and no growth, and no go to Christian living at all.

In these days when the home, the basic citadel of civilization, is falling apart we recognize that one of the reasons for it is because lust has been substituted in the place of love. And we realize as never before that where there is love, home becomes hell. The death of first love is the greatest tragedy of matrimony. But I want to tell you about greater, deeper, darker tragedy. The loss of first love in the life of a Christian is absolutely the worst thing that can happen to a Christian. When that love is lost, then all the holy fires flicker and go out. Oh, what a tragedy is the loss of first love! And I believe that the one reason that the Holy Spirit preserved for us the record at Ephesus was because it was such an unusual example of losing first love. Ephesus was a church where that seemed an impossibility! It was a most promising church. I believe it reached the highest state of spirituality of any of the churches founded by the Apostle Paul. And yet, just a few years after the founding of this dynamic testimony for Jesus Christ in the

midst of heathendom, our Lord sends a warning to this church, saying, "Nevertheless I have somewhat against thee, because thou hast left thy first love." Then He told them that unless they repented and did the first works He would remove their candlestick. Oh my, what a sad commentary it is to read the record of this church to this very day. Yea, to this very hour there is no outstanding, glowing, burning testimony for evangelical Christianity in Ephesus. When that flame died out, it went out to stay. Oh, what a deep and dark and awful tragedy!

Now the enigma about this church was that it exhibited all the tendencies of spiritual growth. The Word of God tells us they were active (that was a good thing), they were zealous, they were patient, they were orthodox (and I can never pass that without saying that there are all kinds of churches so orthodox they never left the docks, and lots of churches so sound that they are sound asleep.) They had orthodoxy. They were pure. "They could not endure those who were evil." They had high standards. But then like the shattering power of an atomic bomb in our day, there was one great sin that swept every virtue out of existence, when God had to say, "But you have lost your first love!" Oh my, just think of it—like Ephesians we can actually be so busy with the exteriors of Christianity that the interior becomes like a white sepulcher filled with the stench of the dead. It is possible for us to serve God with our lips when our hearts are far from Him.

I have been making a little study of great revival efforts. I have been, particularly in the last few weeks, studying about the period of John Wesley. Time and time again when that great man of God was right in the middle of a campaign, when souls were being saved by the score, when people were being felled by the power of God as though slain in death, he would have to slip off alone to God and confess "Lord I'm getting cold. Set me on fire again!" The very fact that we are in the midst of Christian activity is no guarantee that our inner spiritual fire is burning. We need to be constantly going to the source of divine energy to have that fire rekindled. My, what a blessed message Dr. Rice brought us along that line this morning from the book of Acts! We need to be constantly filled with the Spirit. There is no filling that is adequate for a whole lifetime. We need it every day, power to die to sin and to live unto God. Oh, how necessary it is to see that! "Spirit of the living God fall fresh on us!"

Let me ask you about your spiritual life tonight. How about your devotion to the Lord Jesus Christ tonight? As you look into your own soul is there still there that great, burning, surging love for Christ that makes you love souls? Or are you cooling off? If anything in this world—anything, even though it may be a good thing; it may even be a thing that you regard as sacred; it may be your very ambitions in spiritual things—if anything holds a precedence or a pre-eminence over Jesus Christ in your life, you are losing your first love.

Christians May Lose the Joy of the Lord

There is another thing we may lose as Christians, and that is the joy of the Lord. I believe with all my heart that when a man is truly born of the Spirit that the joy that fills his heart, his life, his experience, cannot be in any way, shape or form, ever be mimicked or imitated by the sad, sordid, sadistic world that is all about us. There is a joy in Jesus Christ that absolutely surpasses anything that we can ever describe with earthly similes. Even suffering and tribulation should never take away from us the joy

of living in fellowship and in union with Jesus Christ. But there is one thing that will drain out the joy, take every bit of it out; there is one thing that will bring a Christian misery that is deeper and darker than that of the most ribald sinner, and that is when a Christian allows sin to exist and rule in his heart, when a Christian harbors sin, gives place to sin. Jeremiah said to the people, "your iniquities have turned away these things, and your sins have withholden good things from you" (Jer. 5:25).

David enjoyed the joy of the Lord. He seemed to veritably live in the sunshine of God's love and God's presence. The Psalms to this very hour are spiritual vitamins; they are a spiritual tonic; they abound in praise and thanksgiving and joy. But listen, when David marred the pages of the Old Testament with the gruesome story of his awful guilt, when David sinned, his joy was gone that very instant. His sin caused him to suffer so that his very bones were broken within him. I do not believe that literature holds anything as plaintive as the cry that David makes to God when he said, "When I kept silence, by bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me." When a Christian gets into the realm of the world's defilement, when he becomes impregnated with worldliness, when he permits some adulterous sin to live in his life—the minute he does, the hand of God is going to be upon him night and day. You remember how David said, "My sin is ever before me" (Psa. 51:3). Like a tombless ghost, like a horrible specter—it was always there. He could not pray. He could not talk to transgressors. He could not reach sinners. There was nothing he could do. There was one thing in front of him all the time, and that was the fact of his guilt. If you are a Christian living in sin, you will never be able to do a thing for God because there will always be the specter of guilt before your eyes. God will press that sin until you give it up. But one day David reached the very end of his extremity. Trying to find relief for his soul he threw himself prostrate before the Lord and cried, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." What was the great crescendo of this petition? What was the final anthem of his prayer? It was, "And restore unto me the joy of thy salvation" (Psa. 51:12). That's what was gone. The joy was gone! Listen! God could not restore David's joy until he was willing to recognize sin, until he was willing to acknowledge it, and until he was willing to put it out of the way, until his heart was absolutely broken in repentance.

You know there has been a pernicious, insidious doctrine that has been heralded out in our part of the country. I do not know whether you have heard much about it here. That doctrine teaches that people do not need to repent to be saved. They say all one needs to do is, to believe, that repentance is unnecessary. I cannot find that anywhere in my Bible. I find that even a Christian cannot have fellowship with God unless he repents of the sin that is in his life. You can never find God except through repentance. "Godly sorrow worketh unto repentance." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psa. 34:18). And it is through the tears of repentance that you experience again and know again and feel again and enjoy again the joy of the Lord. Peter spoke of the joy as "Joy unspeakable and full of glory" (1 Pet. 1:8).

Christians May Lose Courage

Then there is another thing that we may lose as Christians, and that is our courage. The Scriptures give us an unusual example of a godly man who got the blues. I thank God for one thing (it has certainly been a saving factor in my life) that I can see the funny side of things. I feel sorry for the man who has no sense of humor. I have seen a few of them

in my life. I always feel sorry for them. A man who doesn't have a sense of humor is crippled; there is something wrong with him. I believe that one of the most amusing things I ever read by way of contrast—and every time I read it is a source of real humor—is the story of Elijah.

Elijah, that great spiritual giant, mighty tower of righteousness; I want to tell you, when you see Elijah on Mount Carmel there isn't anything like him. In cataclysmic glory he has a Shekinah all of his own. Elijah on Mount Carmel is one of the most magnificent figures who has ever been seen from his day to our day, or ever will be seen. There he is—oh, my! What a figure! How dramatic! Defying the hosts of Baal, using the barb of sarcasm as a sword or whip. Then, after he had exhausted that, he just stood there and laughed at them. They went ahead and lacerated themselves and worked themselves up, and then they prostrated themselves and cried and wailed and moaned and nothing happened. And then finally, Elijah turned to his God in earnest prayer and asked that God would demonstrate and manifest His power and glory. You remember at that moment a great roaring flame broke forth from Heaven consuming everything in its path—the altars, the barrels, the offerings, the stones, the water! What a manifestation it was! The like of which the world has never seen, and the urgency of it all was Elijah, God's central figure, the one who was responsible that day for bringing the fire of God into the midst of the people, vindicating and proving that the God of Israel was the only God and that all men should worship Him.

That was Elijah. Then, not so long afterwards—I don't know how long it was, maybe it wasn't the next day, but was the next day in experience—the same Elijah, the same man, but oh, what a drastic change! We see him now racing for Beersheba. Just tearing down the road for all he is worth. If you saw him go by, you wouldn't see much of him; it would be like these Pennsylvania trains that go through here. That was the way he was going down the road to Beersheba. If we had said to him, "Elijah, what's the matter?" We would have heard a voice come out the dust in great exhaustion, panting, and it would say, "I'm scared to death! Ahab's wife, Jezebel, threatens to kill me and I'm afraid! I'm getting out of here as fast as I can." The same Elijah that defied the hosts of Baal was scared to death of Jezebel. Same one! Same man! Oh, listen, even went down the road deeper into a state of utter despondency, because we see him next under a juniper tree and he is saying, "That's enough, O Lord. I'm not any better than my fathers. I want to die. Kill me. Get rid of me. I'm just no good. I'm all washed up. I'm through. I quit!" If you ever saw a man with the blues it was Elijah! You never saw a case as serious as Elijah's in this hour. There were things that contributed to his despondency. In the first place, I believe he was physically exhausted. An old prophet like Elijah had no right to be burning up the roads like that! Then in the second place he was disappointed. He looked for an immediate reform, and it didn't come immediately.

I remember when I had my first church, I went on Sunday morning for the first service. There were about sixty people present. After the service as we came out the door, I put my arm around my wife and said, "Honey, I am sure going to revolutionize this place." She never said a word because she knows a lot. But you know, that church wasn't revolutionized that year, but believe you me, I was! You know that's the way God usually works. He does an awful lot with us before he does much with anybody else. I believe that was part of Elijah's trouble; he looked for an immediate reform, and God didn't work that way. God had other things that had to be worked out first. And I think there was a

little sense of personal failure. I think he felt that it was his fault. But his basic failure was a thing we speak so much. Dr. George Truett used to speak about "the deadening power of familiarity with spiritual things." Listen: the greatest thing that was the matter with Elijah, the root of trouble, the difference between Elijah at Mount Carmel and Elijah with track shoes on the road to Beersheba—the difference between the two Elijahs was the difference in his faith in God.

You know, my great favorite is Peter. I just love Peter to death. Every time I get a chance to preach a series of sermons, I preach on Peter. In my second church, I preached so long on Peter that one of the deacons came up, put his arm around me and said, "Jack, we love you, and we sure like the way you preach, but couldn't you just let Peter go for a few months and try somebody else?" You know, I left him, reluctantly, but I'm going back and pick up where I left off one of these days. I just love him. And I want to tell you, there's no hour that is more magnificent to me in Peter's life than out there on the Sea of Genesereth when John, peering through the mists, saw the Lord and cried, "It is the Lord!" and then Peter said, "Bid me come Lord!" The Lord said, "Come!" And Peter stepped over the edge of that boat and started walking on that crystal pavement, toward the Lord Jesus. Now I believe with all my heart that he was so utterly, so completely, so overwhelmingly, so magnificently enveloped in his love for Jesus Christ that he did not even think about water. He did not even know there was water there. He just wasn't thinking about that—he wanted to be with Jesus. That is all he knew. And Jesus said, "Come." And if Jesus said, "Come" he was coming. No matter whether there was water there or bricks or a bridge or a mountain, he was coming. But after he got out there a little way—I don't know whether he reasoned exactly like this, but it must have been something like this—he finally said, "Peter, do you know what you are doing?" He didn't dare look for a minute, and then he looked and he thought, "O, my, nobody ever did this before! This is something brand new." And he got his eyes off the Lord Jesus Christ and when he got his eyes off of Jesus, he began to consider the impossibility of the thing he was doing. And when he began to consider waves, when he began to consider the fact that he was out there alone, no one had ever done that before, then he began to do down. As soon as he took his eyes off the Lord Jesus Christ he began to go down.

A man can only do the impossible when he is absolutely obsessed with love for Jesus Christ that makes him so that he does not know any better than to tackle the impossible. If anybody in the world had tried to reason out the impossibility of winning India for Christ, Adoniram Judson might never have gone. From the point of reason the whole venture seemed utterly impossible and impracticable. If anybody had tried to be reasonable about John G. Paton tackling the New Hebrides for Jesus Christ, he never would have gone. No sensible man would have gone. The great stories of the martyrs who shed their blood and died for Jesus Christ was not that they considered the thing, reasoned it through; it is that they did what

(Continued on Page 7)

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Spiritual Losses or Things We May Lose As Christians

(Continued from Page 6)

Jesus told them to do when He told them to do it. Fear is always present where there is no faith. Time and time again Jesus said, "O ye of little faith." We are to walk by faith and not by sight. I know the world is getting dark. I sometimes feel the shadows stealing around. Sin and wickedness abound. The Devil is holding high carnival. But it is not for us to be so concerned with the conditions, as it is for us to do something about them by preaching and pressing Jesus Christ against the hearts of men as we never have before!

In the dark days of England's bombing you remember how King George told his members of the parliament, "I would rather, if I had my choice, walk in the dark with God than to walk in the light with man." I like that. That begets courage and faith. How glad Elijah must have been that God did not answer his prayer and let him die. (How glad I am that the Lord did not answer all my prayers the way I wanted Him to.) Elijah would have missed that glorious experience of being carried to Heaven in a chariot of fire. O Christian, I have great words for you! God promises, "Be not dismayed; I am they God" (Isa. 41:10). And Jesus said, "I will never leave thee, nor forsake thee" (Heb. 13:5). There is only one thing that can lead a Christian to discouragement. There is only one thing that can make a defeatist out of a Christian and that is a lack of confidence and faith in God. God give us faith to remove mountains of difficulties!

Christians May Lose Spiritual Vision

There is another thing that we may lose as Christians, and that is our spiritual vision. The Word of God says, "Where there is no vision, the people perish." How well we know it! It is true of the Christian. It is true of the unsaved. If Christians lose their vision, then all Hell rejoices because no soul is ever saved when Christians become blind and cannot see through the eyes of God. Oh how we need to have spiritual vision in these days! May God give us spiritual vision as to the need of man, as to the condition of man, and as to our individual, personal responsibility to man, and then may God consume us with a passion and give us such a glorious vision of Himself that nothing will stop our efforts to win the lost! May God make us visionaries in the day of dullness and darkness. May God give us spiritual insight in a day of such crass materialism.

Abraham was different because he looked for a city whose builder and maker was God. He had spiritual vision. Lot was a pauper because he chose the crumbling ruins of Sodom. He had no spiritual vision.

Christians May Lose Spiritual Power

Then there is another thing which we may lose and this comes so close to my heart. I want to tell you, it just wrings my heart. We may lose our spiritual power. I am a fairly young man. I have often asked myself as I have read the thrilling records of yesterday, where are the men today of great spiritual power? Oh, we have a few, and we thank God for them. We have some, yes. But where are the great numbers? You know in John Wesley's day, although he was the hero of the day in the eyes of those who served the Lord, yet did you know that out of his ministry there were literally hundreds of men who were on fire for God? There were men preaching in provincial areas all around. My, what a multitude of them! To read of them is to be thrilled. And I want to tell you, when God gives the revival our hearts long for, we will see it again. We will not see two or three—we will see hundreds on fire for Jesus Christ. Why is it that Roger Babson, the cold stat-

istician, tells us that seventy per cent of America's churches are empty on Sunday morning? Think of it! Seventy per cent! Less than fifteen per cent of America's population, on the average, ever goes to church on Sunday morning. Only two per cent go on Sunday night. Ninety per cent of America never goes near a church except on Easter and Christmas. Oh, I tell you, there is something wrong. We cannot blame the world about us. No, sir! The darker it is the more hope there is as far as the world is concerned because extremity takes men to God. The only people we can blame for lack of revival fire in America today are Christians. Christians have lost contact with the power of God. And like Samson, when we need our strength, when we need our power, we suddenly realize that we don't have it. It is gone. We try to exert it but it isn't there. You know the Word of God tells us with the terseness and the curtness of a telegram that Samson "wist not that his strength had left him." In other words, it just kind of unconsciously, unknowingly leaked out. It was gone!

I read while I was preaching in Boston about a woman who was addressing a group of ladies in Gary, Indiana. She was telling them about the marvelous exploits of her aviator son. While she was talking about the wonderful things that he was doing, a telegram came to the back door that announced his death. While she was still giving her talk, someone handed the telegram to her. She read it, took immediately ill, and in twenty minutes she was dead. The doctor said that she died of shock. She wasn't fortified for that hour when the deep, dark crisis of her life came. All too many of us Christians are finding today that we are not ready for the shock that is in the world because of sin. We do not have the message or the testimony we ought to have! We haven't risen to the hour as God's own should! After God's covenant was broken, God took away Samson's strength. Many Christians are realizing that their strength and their power are gone. Dr. Rice brought out this morning that that power can be regained, that power can come back into the life. But let us not abuse it by saying it is easy. It really costs something to have the blessing of God on your side, the power of God in your life. There has to be the place of complete yieldness. You cannot expect to have power until you are willing to commit your way unto the Lord utterly, totally, entirely, everlastingly; until there is unquestioning obedience to the will of God; until you say, "Here I am, Lord; send me. No matter where, send me." There must be the willingness to suffer, to take up the cross and follow the Lord Jesus Christ. When Christians will give up sin, will turn their face, their hearts, their minds, and their feet toward God, and give Him the best that they have, God will accept that dedication and His consecration will bring spiritual power and spiritual strength. How many Christians are wasting years of precious opportunity because they do not have any spiritual power.

Christians May Lose Their Testimony

We may lose our testimony, that is, our influence for Christ. It has come upon me increasingly, and I am so glad that God has used man after man to emphasize it in this conference, that we Christians just have to be different. We have to be different! There has got to be a difference! We can't say that we can do this and do that and the other thing and it won't matter. It will matter. The most important thing today is to have a life that is lived for Jesus Christ. No matter what it costs, we must live a consistent Christian life for Jesus Christ. You know that by that

strange, unfathomable and yet powerful thing called influence, your life is either opening the door of Heaven, causing men to find Jesus Christ, or your life is turning men away from God, away from life, into the dark caverns of Hell. What a powerful thing is testimony!

I want to tell this because I might not get another chance. When I was just a young fellow growing up, my dad was converted. There was no thing as drastic as my father's conversion as far as change was concerned. I remember all about it, how he gave up a wonderful position with the Canadian-Pacific Railroad, how against everybody's advice he felt called of God to study for the ministry. Everybody told him to stay where he was because he could make so much money that he could do more for the cause of Christ that way. But God said something different and he obeyed God. I am so glad. When I was growing up, you know I knew all about it. I knew about the economic change that came. I used to say in my heart, "I am going to watch my dad and find out if this thing is real. I want to see if it is really genuine." I watched him. How I watched my dad! I listened to the way he talked to my mother. That was important. I listened to the way he dealt with people that we loved in the Lord (but that we didn't like!) Out in his study, I saw him work over his messages. Finally there was born in my soul such a desire for Christ that he and mother had, that more than anything in all the world I wanted to know that Christ. I thank God for the living testimony of my father's life. And I prayed God that somehow if the Lord tarries I will be able to live that kind of life before my little Johnnie that is on his way up. Nothing save the Word of God is as powerful in effecting the lives of unsaved men and women as a consistent Christian life and testimony.

Christians May Lose Opportunity for Service

We may lose precious opportunities of service. The twentieth chapter of I Kings tells of the man who was left to guard an important prisoner. However, he got so busy doing things that didn't matter that his prisoner escaped. When he was asked for a reason, he replied, "As thy servant was busy here and there, he was gone." So, the judgment that was to fall on the prisoner fell upon the negligent guard.

I wonder how many souls have gone into a Christless eternity because we have been so busy here and there "doing the things of relative importance" while souls perished all about us.

These are days of tremendous opportunity, unparalleled opportunity! Days when we can invest our talent for Christ, invest our money for Christ, invest our time for Christ. These are days for sympathetic service, remembering that "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." These are days for soul-winning. "He that winneth souls is wise" (Prov. 11:30). But some of us are busy "here and there" instead of being on duty—eternally vigilant for God! We are to unrelenting work!

Work, for the night is coming, Work thro' the morning hours; Work while the dew is sparkling, Work 'mid springing flowers; Work when the day grows brighter,

Work in the growing sun; Work, for the night is coming, When man's work is done.

Soon the time of reaping will be over; this is harvest time! Let us give ourselves in full exertion that the year before us will be a year of great harvest for our glorious King! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

Christians May Lose Their Crown or Reward

And then last of all, I remind you that we are in danger of losing our crown or our full reward. It struck me like a dart to the heart when I came to the full realization of what I John 2:28 says: "abide in him; that, when he shall appear, we may have confidence and not be ashamed before him in his coming." The direct implication is that at the coming of the Lord Jesus Christ there are going to be some who will be ashamed, mortified. There are others who will appear in confidence because they know that they have done their best. They have done all that they could for Jesus. They have been obedient to the vision God gave them. We are in danger at the time of His appearing of being ashamed if we have not zealously done the thing that He wants us to do. Our reward is in accordance with our service, our devotion, our faithfulness to Jesus Christ. Some Christian's works are going to be burned like wood, hay and stubble, the Word of God says, all gone in a puff of smoke. Others are going to be tried and be found as precious as gold, silver and jewels (I Cor. 3:12-15). So the Word of God says, "the faithful will receive a full reward and will have an abundant entrance into the kingdom." How wonderful! And that is why John said in 11 John 8, "see that you receive a full reward." That is what he was talking about. And that is why in the closing book of God His last admonition in Revelation 3:11 is, "Let no man take thy crown." Sincerely I have tried to see whether Paul ever worried about losing his salvation or about reaching Heaven. As far as I can find, Paul never worried about that. That never bothered him. But Paul did have one fear, and God gave it to him: it was a godly fear, a righteous fear. Paul had a fear lest he should become a castaway. What is that? An unfit vessel. It is a surgical instrument that the surgeon cannot use. It is a pitcher that is broken and that can no longer hold water. It does not do the thing that it was made to do originally. Paul always worried lest in preaching to others he himself should become a castaway and not receive those precious words from the Lord Jesus, "Well done, thou good and faithful servant, enter into the joy of thy Lord." To win Christ at any cost was the great driving motive of Paul's life and living. Yes, we are in danger, always in danger of spiritual loss. But if we give ourselves to Him utterly we will find that He is the One great and sufficient refuge to our souls. I pray God that somehow we will search our hearts tonight and that we will resolve with His grace and power and by the strength and infilling of the Holy

(Continued on Page 8)

How much shall I give?



Most people face real problems when it comes to Christian giving. Even though you're convinced of the need and worth of an enterprise, you're still in a dilemma. Naturally, you want to be liberal, but you have your own financial security to consider. Should you give so generously that you'll have nothing left to draw on in later years?

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Spiritual Losses or Things We May Lose As Christians

(Continued from Page 7)

Spirit, to grow more in grace and in the knowledge of Christ in these days, doing more for Him than we have ever done before, loving Him and serving Him in full and deep devotion.

It is a strange thing that when a tragedy comes that sweeps away home—everything material—little children do not care. It doesn't matter to them. That was brought to my attention so vividly because of my own experience. When I came to be the evangelist for Moody Bible Institute for a couple of years, I had to move. So, we sold the furniture we had in California and bought new in Chicago. We were in Chicago a short time when my little boy became very, very ill and I had to take him to Philadelphia to put him in the care of a physician who understood his case. So we

had to move again. When we found we had to move a third time, we stored our furniture until we could find a place in Philadelphia. Not long after we stored the furniture there was a warehouse fire and all the furniture was burned. When they wrote and told me about it, they said that our furniture was "slightly damaged." I was green and didn't know any better so I wrote to them and said that if it was only "slightly damaged," they might as well ship it on. They wrote back very heartily and gleefully that they would be glad to ship it and make the settlement at our end of the line. So they shipped it. I was away when it arrived. The van man came to the door and said, "Mrs. MacArthur, I have been in this business for twenty years, but, so help me, I have never before pulled a load

like this! I have never seen anything like it ever." He said, "It is just like somebody went down to the incinerator and just shovelled it all in the back end." He said, "There isn't anything that is not burned. I don't understand it." Well, my wife went out, opened the back of the van, and when she did, a lump filled her throat, tears came from her eyes, not so much for the furniture as for some of the things that her mother had given her just before she passed away to be with the Lord, a lot of things that women value which men do not care anything about. My two little ones, Johnnie and Jeanette, as you expect, were eagerly looking in the back end of the truck and when the door was opened and they saw the ashes and charred wreckage, they began laughing so hard that they couldn't even stand up. And Johnnie would give Jeanette a push and he would say, "Look at our old davenport!" and then he would just howl! "And look at those old chairs!" The two of them were just sitting on the curb, having the time of their life.

What a lesson that was to my heart. All that furniture burned or otherwise meant nothing to them. The only thing that mattered to them was the love of their mother, that was all. That was all that mattered. And I want to say to you, material prosperity, anything that this world can give you, means absolutely nothing unless you have Jesus Christ. If you have His approval you have everything. And if you don't have

The Editor Says—

(Continued from Page 1)

of God come upon evangelist, pastors and people so that with penitence and tears and faith and work we may seek to know and do the whole will of God and be blessed with a mighty revival! Harry Clark, once song leader for Paul Rader, then for Billy Sunday, author of the famous chorus, "Into My Heart," will direct the large choir and congregation. It is hoped that a hundred churches and pastors will officially sponsor the campaign.

A student in the University of Vienna, Austria, went to a Christian service held by Americans in his city and was given one of my booklets. He wrote a very earnest letter, asking for more literature so that he could make sure of the way of salvation.

From the Island of Jamaica a fourteen-year-old girl writes to tell how she was wonderfully saved through the booklet, *Religious But Lost*.

A Mohammedan boy on the Him, I don't care what you have, you don't have anything. To lose Him is to lose everything. To have Him is to have everything. God grant that you may not suffer spiritual loss but rather that you might grow in grace and in the knowledge of Him!

"See that ye receive a full reward,"

and

"Let no man take thy crown."

West coast of Africa writes, saying that someone gave him the booklet, "What Must I Do to Be Saved?" and he had found Christ.

A Christian publisher from Amsterdam, Holland, visiting the United States called to see me last evening, saying that he had seen the book, *Prayer: Asking and Receiving* in many American homes during his visit and consulted with me about the possibilities of having it translated into the Dutch language and published in the Netherlands. We have been asked to have translated into German and into Japanese the booklet, "What Must I Do to Be Saved?"

As rapidly as possible we are getting out this Christian literature on every hand. Every mail brings report of how God has blessed this literature to the salvation of souls or to the blessing of Christians. Hundreds have already written to say that they have been saved in 1946 through our literature. There is heavy need for gifts to our free literature fund. We give away over \$2,000 worth of literature each month and we covet your prayers and cooperation.

The Sword of the Lord still needs workers. We need typists, a bookkeeper, an Addressograph operator and an advertising man. They must be earnest Christians. This growing work is greatly blessed of God. Positions are permanent, the environment very happy, the salaries sufficient. If interested, write us.

John R. Rice, Editor.

PATRONIZE CHRISTIAN BOOK STORES

It is a mark of fine progress that little Christian book stores are making their appearances in many cities and towns of America. Older book stores handling Christian books have larger stocks to sell and are better patronized by Christian people than was the case some years ago, I believe. I want to urge Christians everywhere to patronize Christian book stores.

The Sword of the Lord publishes Christian books. For some years we have published most of the books by the editor. Recently we have started out to publish the best books by several other writers. Soon, God willing, we will publish fine books by Dr. Robert G. Lee of Memphis, Tennessee, Dr. Joe Henry Hankins of Pine Bluff, Arkansas, and others. We have already published a large edition of the *Vest Pocket Companion for Soul Winners*, by the late Dr. R. A. Torrey, and a good edition of Dr. J. T. McCrossan's book, *The Bible, Its Christ and Modernism*.

Readers know that we sell the editor's books and others by mail. However, we want it clearly understood that we are equally glad for readers to buy our books from Christian book stores anytime they can do so. We wish there were Christian book stores in cities and towns all over the nation, in reach of every person in the nation. If our retail mail orders were all absorbed by the Christian book stores, we would not mind a particle. The more book stores handle *Sword of the Lord* literature and the more books they sell, the better we will be pleased.

It is our earnest hope that every book store in America that handles sound Christian books will handle our books. We are glad to give book stores standard discounts. We know that they can sell these popular books. For example, the editor's book, *Prayer: Asking and Receiving*, has been widely advertised, 80,000 copies have been printed, and any book dealer will find it easy to sell. It outsells any other book on prayer now on the market in America. The book, *Home: Courtship, Marriage and Children*, sells equally as well. We have received 18,000 copies from the printer in 1946 and have given a contract for 20,000 more to be printed as soon as possible.

Will you do us the favor of calling these books to the attention of your book dealer? Perhaps some *Sword of the Lord* book that you want could be bought from a nearby book store. You will do us a favor and the book store a favor if you will ask them for the book, encourage them to order the book for you. We will be glad to send you a catalog of our publications, with information about trade discounts, etc., to any book dealer who writes us.

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prefer to order from us direct, that is your privilege. But if you can encourage local book stores to handle *Sword of the Lord* books, that will make these books available to many more people who do not now know about them, and we shall be deeply grateful for your help.

Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois, John R. Rice, Editor.



Some of America's Great Preachers Say

DR. HENRY HEPBURN, pastor Buena Memorial Presbyterian Church, Chicago: "For years I have hoped for such a volume; having read many books upon this vital subject, at last I have found one that I can commend most heartily. It is spiritually sound, wise in counsel, careful in thought, chaste in expression and white hot with passion for the glory of the Lord Jesus. Pastors will find that Dr. Rice has given a message through this book that can be safely circulated and no doubt will lead many young people to crown Christ as the head of their homes."

DR. H. A. IRONSIDE, pastor Moody Memorial Church, Chicago: "I think it an excellent work and that it meets a very widespread need today."

DR. HYMAN J. APPELMAN, famous Jewish evangelist: "It is definitely a must book, excellently well written, attractively compiled... It should be put in

the hands of every married couple, especially those who are just starting in the conjugal relationship."

DR. V. RAYMOND EDMAN, president Wheaton College, Wheaton, Ill.: "Christian homes old and new will be better for having read this book and having put it into practice."

DR. BOB JONES, JR., acting president Bob Jones College, Cleveland, Tenn.: "This book, excellently written, it seems to me should be read by every young married couple. Particularly impressive are the chapters on 'Correction and Discipline of Children,' 'Family Worship,' 'Character Building in the Home,' and 'Winning Children to Christ.' Clear-cut in its emphasis upon Christian restraint and in courtship and on Christian understanding in the home, it should save many from the dangers and pitfalls which young people so often encounter. I thoroughly recommend it."

Look at the chapter titles on the book above; subjects you have often wondered about, but about which you have found almost nothing in print from a Christian standpoint. Where else will you find such chaste, reverent discussion of birth control, adultery, divorce, petting, the normal sex life of husband and wife, etc.? Also you will find blessed teaching to help you train your children in the right way of the Lord, to lead them to Christ, to set before them the example of godly Christian parents. Young people, make your plans now to have the

kind of home God can bless, the kind you have always secretly longed for. This book will help you.

When you look over the chapter heads above, you will not be surprised that hundreds of copies are being sold every week and that the second edition had to be printed only three months after the first edition came off the press.

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